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LIBERTY IN WORSHIP.

A revelation from Almighty God to the

Prophet, Seer and Revelator of the Church does not count among the

Mormons unless it is accompanied by a

conference by the lifting of hands. In plain English, the people must pass

upon the word of God before His will shall prevail.

This is the sneering interpretation of a

certain Mormon doctrine, made by a Tribune scribe who, it is safe to say, knows nothing whatever of the subject

he ridicules. In the first century of our era, when Christianity had to break

through ignorance and prejudices, just as "Mormonism" has to do in the present

age, ridicule was a favorite mode of attack by the pagans. They ridiculed

and perverted the doctrine of human brotherhood; they laughed at the doctrine

of the resurrection, and they scoffed when salvation was offered as a

result of faith in the crucified Redeemer—all because they were unable to

comprehend the infinite wisdom and love embodied in the Gospel of Jesus. Ignorance is ever ready to scoff.

What is there strange in the idea of the

Almighty submitting the revelations of His will to His children, to accept or reject? Any Bible reader

should know that God demands service as a free will offering, not as a matter

of compulsion. The beautiful story of the farewell of Joshua to his people is

known to every child. That Prophet, Seer, and Revelator, before he passed

away, gathered the representatives of the people and related to them the past

mercies of Jehovah. And then he added: "Choose you this day whom ye will

serve, whether the gods which your fathers served that were on the other

side of the flood, or the gods of the Amorites, in whose land ye dwell: but as for me and my house, we will serve the Lord."

That is the fundamental principle of true religion—free choice. When the

Lord reveals His truth to mankind through His servants, the children of men are perfectly free to accept them,

or reject them and take the consequences. That is the reason why revelations

are submitted to the people. The revelations themselves do not become true

because they are accepted; nor do they change to false, because they are rejected.

If God gives them through His Holy Spirit, they are true, whether they are accepted, or rejected,

but acceptance or rejection will make all the difference to the people to whom they are given—the difference between

Divine approbation or disapprobation. Were the critics of "Mormonism" more

conversant with the laws and principles that obtain in the kingdom of God, they would not so often expose

their ignorance when dealing with subjects pertaining to the Church.

MEETING FOR PEACE.

An important meeting was held the

other day at Carnegie hall, New York, under the auspices of the Civic Federation,

in the interest of international arbitration. Among those who addressed

the meeting were Archbishop Ireland and Oscar Straus and letters were read from former President Cleveland,

Carl Schurz and John Mitchell, president of the United Mine Workers of America. At the conclusion of the

meeting resolutions were adopted favoring the extension by the government

of the United States of the principle of international arbitration, and urging the United States senators from

New York to exert their influence in behalf of the prompt consideration of the

treaties on the subject that have been and are being negotiated with other nations.

Archbishop Ireland said in part:

"What shall the leadership of America be? The announcement is made by the

chieftains of her people. The president of the republic and his secretary

of state have spoken, and their words have reached the uttermost bounds of the earth. The leadership

of America, if our chieftains interpret aright the thought of the American

people, is the leadership of justice and righteousness, and the advent of America

into greatness before nations is through love and joyousness amid the nations

of earth. It might have been the leadership of strength. Intoxicated with the

pride of mightiness, America might have allowed herself to be, as of yore, the Greece of Alexander, or the Rome

of Caesar, a bold, ambitious power, making her sole appeal to her trusted sword."

Ex-President Cleveland wrote:

"It seems to me that an age cannot be called altogether enlightened which

sanctions human slaughter as a legitimate and proper incident in the adjustment of such differences, and there appears

to be a bald confusion of ideas when nations boast of the most advanced

civilization and at the same time concede that the barbarous ex-

pedient of killing people is an approved means of vindicating and making more secure their beneficent, kindly rule and attaining their loftiest purposes."

These expressions represent the advanced thought on the subject of international arbitration. And as this sentiment is spreading, as it is sure to be, the world will become prepared for the work of the peace court and the reduction of armies and navies.

M. Jean de Bloch declared, after the most minute study of all subjects pertaining to militarism, that war has become impossible "except at the price of suicide." He argued that the modern state can no longer make war under modern conditions with any prospect of being able to carry that war to a conclusion by defeating its adversary by force of arms on the battlefield. No decisive war, he said, is possible. Neither is any war possible, in his view, that will not entail even upon the victorious power the destruction of its resources and the breaking up of society.

If this reasoning is correct, as it seems to be, arbitration must be established as the only means of settling international differences, and it is almost certain that that will be the great work of the twentieth century.

ONLY A PARALLEL.

On his own testimony, as reported, Charles Mostyn Owen has for years sold his worthless services to anyone who would pay him for hunting up transgressions of law, real or alleged, among members of the Church. It seems that he was engaged to travel up and down the country and gather all the gossip he could hear, and anything else that appeared of value in a campaign against "Mormons." He especially pointed out that in every settlement there were apostates, and also "Mormons" in good standing, and were willing to give information on the quiet. His business was to make a note of every unsavory story, with which a "Mormon" could be connected, but not to hear or see anything unlawful about non-"Mormons."

Now, for the sake of comparison, suppose someone should decide to work up a sentiment against any other church in this country. Suppose a number of conspirators should band themselves together against any other denomination, let us say the Catholic church. Suppose, further, that newspapers, Protestant ministers, and philanthropic associations should hire a fellow to spend years in hunting up alleged law-breakers among Catholics, and finally give to the world testimony based on such information, in order to have some excuse for an agitation for anti-Catholic laws; what would the impartial verdict of the country be upon such proceedings? We are perfectly willing to submit that question to the consideration of any fair-minded man or woman in the United States.

Or, suppose somebody were paid to hunt up the shortcomings of the anti-"Mormons," and their leaders who speak so loudly of purity and patriotism, and that all kinds of rumors and hearsay were to be taken notice of. If an informer were well paid, he would undoubtedly find in a very narrow circle much more "material" than Charles Mostyn Owen found, after years of toil, in the entire Utah and surrounding states, because he considerably overlooked the non-"Mormons."

But, no matter. In the anti-"Mormon" excitement everything goes for a time. But only for a time. "Mormonism" has been before the country for the greater part of a century, and its fruits are not hidden. A people with treachery in its heart and moral impurity for a standard does not transform a desert into a garden, or give the flower of its youth for the defense of the country and the flag. A people, such as Charles Mostyn Owen, and those who own him, paint, does not sacrifice its substance to teach truth and morality to a world in sin and error, as the "Mormons" are doing every year. Every page of "Mormon" history is a testimony of self-sacrifice, industry, patriotism, purity, devotion, faith, hope, charity, such as the world has not seen since the first centuries of Christianity. If it is true that a tree can be known by its fruit, then "Mormonism" should be known by the same principle, and not by the testimony of apostates, or enemies. And we are perfectly willing to stand by that test. If the Gospel makes men sober, pure, industrious, loving and self-sacrificing, it is the very thing our age most needs.

AS TO THOSE OATHS.

The New York Sun of Dec. 15, in a leading editorial reviews the testimony in the investigation of the case against Senator Smoot, relating to the alleged oath. Speaking of the so-called "oath of retribution," the Sun observes:

"This should be regarded as an imitation of the old Hebrew ideas of vengeance. But it is to be noted that the witnesses who testify to this oath have left the Mormon Church, and may be supposed to have an animus against it. The Mormon religion as to the here and hereafter is decidedly queer; but strange oaths at initiation ceremonies and the like have little more than an archaeological interest."

"The question of the fitness of the Hon. Reed Smoot to be a Senator in Congress from Utah seems to be a good many miles away from most of the testimony at the so-called Smoot hearing."

CENSUS FIGURES.

The press is commenting upon the fact that the United States, according to a census bureau bulletin, has an excess of men over women. The majority is given as 218 in each ten thousand of population. This is due chiefly to immigration; for about five-ninths of the immigrants are males.

A curious divergence of sexes appears if the returns from country districts are compared to those of the cities. In the cities having a population of 2,500 or more in 1900 there were 6,920 more males than females; in 1900 this proportion had been reversed and the females in cities of this size were 201,959 in excess. As against this change the excess of 1,519,569 males in country districts in 1900 became an excess of

1,840,280 in 1900. Among the Negroes there are more females than males; among the Indians a few more males than females.

The greater supply of males, by birth and immigration, seems to be more than offset by deaths. It is observed that in the period above 53 years of age the number of females is larger than that of males. The death rate of males in the registration area in 1900 was 19 per thousand and that of females was 16.6. The difference in the death rate is least between the ages of 5 and 14 and greatest at the extremes of life. In spite of the fact that four-fifths of the child-births occur between the ages of 20 and 30, the death rate of women at that time is smaller than that of men.

It may be added that the divisions of continental United States with the smallest proportion of males are the District of Columbia (47.4 per cent), Massachusetts (48.7 per cent), and Rhode Island (49.1 per cent); those with the largest are Wyoming (62.9 per cent), and Montana (61.6 per cent).

The Oregon woods seem to be full of land frauds.

Charles Mostyn Owen, feels better now.

The boys do not see why a cheap skate cannot be a good skate.

The country will enjoy the recess quite as much as Congress will.

At this season Christmas trees are more popular than ancestral trees.

If there isn't enough snow Santa Claus will have to use an automobile.

The little boys are beginning to show an unusual liking for very long stockings.

"Strong walls do not a prison make, Nor iron bars a cage." To Cassie in prison.

There are said to be no bulls in Wall Street. Still they can be found in china shops.

In the New York senatorial contest things seem to look rather black for Senator Depew.

It is the shortest day of the year. Among other causes for this is the fact that it is so near Christmas.

The paving on East South Temple street is of the kind said to be plentiful in Hades—good resolutions.

Cotton being king why do not the Georgia planters who purpose to burn a million bales of it burn the king in effigy?

Senator Platt and Governor Odell are at war over the question of Senator Depew's successor. If the Governor wins he will know that he has been in a fight.

Mr. Rockefeller's Christmas gift to the University of Chicago will only be a quarter of a million dollars. Small favors thankfully received, larger ones in proportion.

A woman at Osage, Mo., claims that her husband, whose name is Twain, is a first cousin to Mark Twain. This is funny enough to have come from Mark himself.

Secretary Taft reports "that the troops of the United States are the best fed, best clothed and best sheltered troops in the world." He might have said that they are never "beated."

If Port Arthur is to fall before Christmas it will have to hurry up. Much to the surprise and chagrin of the Japanese, it stands on the order of falling instead of falling at once.

Mrs. Fiske, the actress, stopped a panic at a fire the other day by her coolness. How superior is such adverting to losing diamonds in a fire and having a narrow escape into the bargain.

A letter to Santa Claus was opened down in Oklahoma the other day. It read: "Dear Santa: I am a little Indian boy, 8 years old. Please bring me a typewriter." Machine or squaw?

At a meeting of a Mothers' club in New York the other day one learned matron, in a paper read before the club, propounded the theory that mixed schools mean "the bringing up of more Nan Pattersons." Absurd! Neither mixed schools or any other kind are responsible for the Nan Pattersons; they are usually responsible for themselves. But this great and wonderful matron doesn't seem to be responsible, and doubtless those who listened to her silly paper so regarded her.

THE CHADWICK CASE.

New York World. The suggestive revelations in the career of Mrs. Cassie Chadwick read like a serial story written by one of those masters of romance who know how to sustain the interest of the reader while suspending the denouement. A keen Yankee lawyer sues to recover from a woman a loan of \$100,000 because he has become doubtful of the security. It becomes known that the woman has a past. Then that she owes hundreds of thousands of dollars. Her lawyer asserts that she has \$1,000,000 in excess of debts. A bank fails; its president and cashier not only lose their own fortunes, but are arrested for making illegal loans to her. It is whispered that the name of Andrew Carnegie is on notes for \$750,000 on which Mrs. Chadwick got real money. Mr. Carnegie declares that his name has been forged. The dupes reveal that the woman had represented him to be her father. The treasurer of another bank who had lost his own estate and innocently assisted her in her operations says that he believed her stories of vast wealth. Her "securities" are found to be a bogus deed of trust and a mythical paper for \$20,000,000. An ex-judge of New York confesses that she duped him. Pittsburgh millionaires are said to have been fleeced of nearly a million.

New York Sun.

When a strange, middle aged woman walks into the office of a firm of lawyers, tempts them with a fee of \$500 to "settle her affairs," and induces them to lend her \$1,500 in a hurry, she must have a magic touch, or they—well, when one of them is an ex-governor,

another an ex-district attorney, and the third a fly politician, they ought to be a canny, learned, cautious, and formidable combination.

Kansas City Star. It is greatly to be feared that Mrs. Chadwick has forever lost standing with all the other big grafters. She has committed for too many offenses against the guild ever to be pardoned. It was bad enough to be found out; to be taken to jail was almost the limit of indecency; but to be without cash for bail after stealing nearly \$2,000,000 was beyond the pale of forgiveness.

Springfield Republican.

In short, it is possible to see a brighter side to all this deviltry. Men must trust each other largely; there must be on the whole a widespread confidence in human nature in order that the race may have any dealings with itself, and for the great fabric of business and society to be maintained. The "this side" and "other side" business men who were so easily duped by the Humbert and Chadwick women prove to us that the confidence of men in each other, and of men in women and of women in men, is advanced, that it is indeed the cornerstones of finance and trade in the world. From this point of view, we may perhaps even be grateful to these old bankers on two continents for their demonstration, albeit costly to themselves, that the majority of our kind may be trusted. For the occasional "affaire celebre" in high society is really the exception that proves the rule.

Baltimore American.

For the hard headed and unromantic investigator who would turn the light of truth on this alluring mystery we have the most supreme contempt. The truth should never be known. This side of speculation should never be invaded. Mr. Carnegie might better pay the note that doesn't exist, but which carries his signature, than to deprive the millions of the happiness of flouting it all out for themselves in a million varieties of ways. It would be better than founding a dozen libraries to purvey light literature to the mystery loving masses.

RECENT PUBLICATION.

The January issue of Suggestion contains the second portion of an article by H. A. Parkyn, M. D., an article relating to Christian Science cures in which the idea is set forth that these cures are the result of mental suggestion. Other articles relate to psychic phenomena, will power, mental science, advanced thought, nature cures, drugless methods of cure, hygiene, etc. -4029 Drexel building, Chicago.

Out West for December opens with an illustrated sketch by Richard Saxon on "The Humboldt Indians." There are several other sketches and a number of short stories. These are some features of the list of contents: "Some California Hermits," illustrated by Helen Lukens Jones; "The Windward Road," poem, by Alda Dunbar; "The Kiss of Nine Dios," story, by Mary Austin; "Tuyo," story, by Helen Elliott Bandini; "Colonel Columbus, Prospector," story, by Arthur Macdonald Dolan; "The Prieky Pear," poem, by S. I. Darling; and "Sons of the West," story, by Susie C. Ott.—Los Angeles, Cal.

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